

Conversions Gender And Religious Change In Early M

Uriel Simonsohn

Conversions Simon Ditchfield, Helen Smith, 2017-01-06 *Conversions* is the first collection to explicitly address the intersections between sexed identity and religious change in the two centuries following the Reformation. Chapters deal with topics as diverse as convent architecture and missionary enterprise, the replicability of print and the representation of race. Bringing together leading scholars of literature, history and art history, *Conversions* offers new insights into the varied experiences of, and responses to, conversion across and beyond Europe. A lively Afterword by Professor Matthew Dimmock (University of Sussex) drives home the contemporary urgency of these themes and the lasting legacies of the Reformations.

Gender and Conversion Narratives in the Nineteenth Century Kirsten R  ther, Angelika Schaser, 2016-03-03 Addressing an important social and political issue which is still much debated today, this volume explores the connections between religious conversions and gendered identity against the backdrop of a world undergoing significant social transformations. Adopting a collaborative approach to their research, the authors explore the connections and differences in conversion experiences, tracing the local and regional rootedness of individual conversions as reflected in conversion narratives in three different locations: Germany and German missions in South Africa and colonial Australia, at a time of massive social changes in the 1860s. Beginning with the representation of religious experiences in so-called conversion narratives, the authors explore the social embeddedness of religious conversions and inquire how people related to their social surroundings, and in particular to gender order and gender practices, before, during and after their conversion. With a concluding reflective essay on comparative methods of history writing and transnational perspectives on conversion, this book offers a fresh perspective on historical debates about religious change, gender and social relations.

Conversion and the Politics of Religion in Early Modern Germany David M. Luebke, Jared Poley, Daniel C. Ryan, David Warren Sabean, 2012-05-30 The Protestant and Catholic Reformations thrust the nature of conversion into the center of debate and politicking over religion as authorities and subjects imbued religious confession with novel meanings during the early modern era. The volume offers insights into the historicity of the very concept of conversion. One widely accepted modern notion of the phenomenon simply expresses denominational change. Yet this concept had no bearing at the outset of the Reformation. Instead, a variety of processes, such as the consolidation of territories along confessional lines, attempts to ensure civic concord, and diplomatic quarrels helped to usher in new ideas about the nature of religious boundaries and, therefore, conversion. However conceptualized, religious change- conversion-had deep social and political implications for early modern German states and societies.

Contested Conversions to Islam Tijana Krstic, 2011-05-13 This book explores the role of conversion to Islam in the emergence of the Ottoman Empire, its imperial ideology and Sunni identity, and its relationship with its Muslim and non-Muslim subjects, in the context of the early modern Mediterranean.

Conversion to Christianity in the Nineteenth Century Narratives of Religious Change and Gender in a World in

Motion Kirsten Ruther,Angelika Schaser,Jacqueline Van Gent,2015-10-01 Addressing an important social and political issue which is still much debated today, this volume explores the connections between religious conversions and gendered identity against the backdrop of a world undergoing significant social transformations. Adopting a collaborative approach to their research, the authors explore the connections and differences in conversion experiences, tracing the local and regional rootedness of individual conversions as reflected in conversion narratives in three different locations: Germany and German missions in South Africa and colonial Australia, at a time of massive social changes in the 1860s.

Shakespeare and the Cultural Politics of Conversion Stephen Wittek,2022-09-17 This book takes a close look at Shakespeare's engagement with the flurry of controversy and activity surrounding the concept of conversion in post-Reformation England. For playhouse audiences during the period, conversional thought encompassed a markedly diverse, fluid amalgamation of ideas, practices, and arguments centered on the means by which an individual could move from one category of identity to another. In an analysis that includes chapter-length readings of *The Taming of the Shrew*, *Henry IV Part I*, *The Merchant of Venice*, *Othello*, and *The Tempest*, the book argues that Shakespearean drama made a unique and substantive intervention in public discourse surrounding conversion, and continues to speak meaningfully about conversional experience for audiences in the present age. It will be of particular benefit to students and scholars with an interest in theatrical history, performance theory, theology, cultural studies, race studies, and gender studies.

Global Reformations Sourcebook Nicholas Terpstra,2021-06-24 This volume of primary sources brings together letters, memoirs, petitions, tracts, and stories related to religion and reform around the globe from the fifteenth through the eighteenth centuries. The common subject of the sources is the Reformation, and these texts demonstrate the themes and impacts of religious reform in Europe and around the globe. Scholars once framed the Reformation as a sixteenth-century European dispute between Protestant and Catholic churches and states, but now look expansively at connections and entanglements between different confessions, faiths, time periods, and geographical areas. The Reformation coincided with Europeans' expanding reach across the globe as traders, settlers, and colonists, but the role that religion played in this drive has yet to be fully explored. These readings highlight these reformers' engagements with Judaism, Islam, Buddhism, and indigenous spirituality, and the entanglement of Christian reform with colonialism, trade, enslavement, and racism. Offering a sustained, comparative, and interdisciplinary exploration of religious transformations in the early modern world, this collection of primary sources is invaluable to both undergraduate and postgraduate students working on theology, the Reformation, and early modern society.

Conversion Narratives in Early Modern England Abigail Shinn,2018-10-04 This book is a study of English conversion narratives between 1580 and 1660. Focusing on the formal, stylistic properties of these texts, it argues that there is a direct correspondence between the spiritual and rhetorical turn. Furthermore, by focusing on a comparatively early period in the history of the conversion narrative the book charts for the first time

writers' experimentation and engagement with rhetorical theory before the genre's relative stabilization in the 1650s. A cross-confessional study analyzing work by both Protestant and Catholic writers, this book explores conversion's relationship with reading; the links between conversion, eloquence, translation and trope; the conflation of spiritual movement with literal travel; and the use of the body as a site for spiritual knowledge and proof.

Varieties of Religious Conversion in the Middle Ages James Muldoon, 1997 Because conversion gets to the question of how societal change occurs not merely in individuals but in groups, these essays make a valuable contribution to a topic that has generally been treated only in a narrow context. . . . The essays on women and conversion make an especially valuable contribution to the ongoing discussion of women's role in religion.--James M. Powell, Syracuse University James Muldoon has clearly identified an important, neglected area in medieval studies. . . . Well written and informative. . . . Should pique the interest of future scholars.--Julian Wasserman, Loyola University of New Orleans Contributors describe the wide range of religious experiences characteristic of the conversion of Europe to Christianity in the Middle Ages. From St. Augustine, the model of personal experience, to the conversion of entire societies--like the Saxons in the eighth century or the Lithuanians in the thirteenth--to the role of women in conversion, they examine one of the most important aspects of the spiritual transformation of Europe during the Middle Ages. CONTENTS Introduction: The Conversion of Europe, by James Muldoon Conversion as Personal Experience 1. Augustine: Conversion by the Book, by Frederick H. Russell 2. Monastic Conversion: The Case of Margaret Ebner, by Leonard P. Hindsley O.P. Conversion, Christianization, Acculturation 3. For Force Is Not of God? Compulsion and Conversion from Yahweh to Charlemagne, by Lawrence G. Duggan 4. The Conversion of the Physical World: The Creation of a Christian Landscape, by John M. Howe Women in Conversion History 5. Gender and Conversion in the Merovingian Era, by Cordula Nolte 6. God and Man in Medieval Scandinavia: Writing--and Gendering--the Conversion, by Ruth Mazo Karras 7. Marriage and Conversion in Late Medieval Romance, by Jennifer R. Goodman Conversion on the Eastern Frontiers of Christendom 8. Bargaining for Baptism: Lithuanian Negotiations for Conversion, 1250-1358, by Rasa Mazeika 9. Conversion vs. Baptism? European Missionaries in Asia in the Thirteenth and Fourteenth Centuries, by James D. Ryan Jews, Muslims, and Christians as Converts 10. From Jew to Christian? Conversion and Perceptions of Immutability in Medieval Europe, by Jonathan M. Elukin 11. Multidirectional Conversion in the Frankish Levant, by Benjamin Z. Kedar James Muldoon is professor of history at Camden College of Rutgers University and author of *The Americas in the Spanish World Order* (1994).

Time and Gender on the Shakespearean Stage Sarah Lewis, 2020-09-24 An original study of the ways in which temporal concepts and gendered identities intersect in early modern theatre and culture.

Food, Religion and Communities in Early Modern Europe Christopher Kissane, 2018-06-14 Using a three-part structure focused on the major historical subjects of the Inquisition, the Reformation and witchcraft, Christopher Kissane examines the relationship between food and religion in early modern Europe. *Food, Religion and Communities in Early Modern Europe* employs three key case studies in Castile, Zurich and Shetland to explore what food can

reveal about the wider social and cultural history of early modern communities undergoing religious upheaval. Issues of identity, gender, cultural symbolism and community relations are analysed in a number of different contexts. The book also surveys the place of food in history and argues the need for historians not only to think more about food, but also with food in order to gain novel insights into historical issues. This is an important study for food historians and anyone seeking to understand the significant issues and events in early modern Europe from a fresh perspective.

Gender and Migration in Historical Perspective Beatrice Zucca Micheletto, 2022-09-01 This edited collection focuses on migrant women and their families, aiming to study their migration patterns in a historical and gendered perspective from early modernity to contemporary times, and to reassess the role and the nature of their commitment in migration dynamics. It develops an incisive dialogue between migration studies and gender studies. Migrant women, men and their families are studied through three different but interconnected and overlapping standpoints that have been identified as crucial for a gender approach: institutions and law, labour and the household economy, and social networks. The book also promotes the potential of an inclusive approach, tackling various types of migration (domestic and temporary movements, long-distance and international migration, temporary/seasonal mobility) and arguing that different migration phenomena can be observed and understood by posing common questions to different contexts. Migration patterns are shown to be multifaceted and stratified phenomena, resulting from a range of entangled economic, cultural and social factors. This book will be of interest to academics and students of economic history, as well as those working in gender studies and migration studies.

Christianity and Sexuality in the Early Modern World Merry E Wiesner-Hanks, 2020-05-01 *Christianity and Sexuality in the Early Modern World* surveys the ways in which people from the time of Luther and Columbus to that of Thomas Jefferson used Christian ideas and institutions to regulate and shape sexual norms and conduct, and examines the impact of their efforts. Global in scope and geographic in organization, the book contains chapters on Protestant, Catholic, and Orthodox Europe, Latin America and the Caribbean, Africa and Asia, and North America. It explores key topics, including marriage and divorce, fornication and illegitimacy, clerical sexuality, same-sex relations, witchcraft and love magic, moral crimes, and interracial relationships. The book sets its findings within the context of many historical fields, including the history of gender and sexuality, and of colonialism and race. Each chapter in this third edition has been updated to reflect new scholarship, particularly on the actual lived experience of people around the world. This has resulted in expanded coverage of nearly every issue, including notions of the body and of honor, gendered religious symbols, religious and racial intermarriage, sexual and gender fluidity, the process of conversion, the interweaving of racial identity and religious ideologies, and the role of Indigenous and enslaved people in shaping Christian traditions and practices. It is ideal for students of the history of sexuality, early modern Christianity, and early modern gender.

Between Popes, Inquisitors and Princes Jessica M. Dalton, 2020-05-11 In *Between Popes, Inquisitors and Princes*

Jessica Dalton re-examines the contribution of the first Jesuits in efforts to stem heresy in early modern Italy, exploring its impact on their relationship with the papacy, Roman Inquisition and secular princes.

The Oxford Handbook of Religious Conversion Lewis R. Rambo, Charles E. Farhadian, 2014-03-06 The Oxford Handbook of Religious Conversion offers a comprehensive exploration of the dynamics of religious conversion, which for centuries has profoundly shaped societies, cultures, and individuals throughout the world. Scholars from a wide array of religions and disciplines interpret both the varieties of conversion experiences and the processes that inform this personal and communal phenomenon. This volume examines the experiences of individuals and communities who change religions, those who experience an intensification of their religion of origin, and those who encounter new religions through colonial intrusion, missionary work, and charismatic and revitalization movements. The thirty-two innovative essays provide overviews of the history of particular religions, including Hinduism, Buddhism, Confucianism, Taoism, Sikhism, Islam, Christianity, Judaism, indigenous religions, and new religious movements. The essays also offer a wide range of disciplinary perspectives-psychological, sociological, anthropological, legal, political, feminist, and geographical-on methods and theories deployed in understanding conversion, and insight into various forms of deconversion.

Female Power and Religious Change in the Medieval Near East Uriel Simonsohn, 2023-02-21 *Female Power and Religious Change in the Medieval Near East* engages with two levels of scholarly discussion that are all too often dealt with separately in modern scholarship: the Islamization of the Near East and the place of women in pre-modern Near Eastern societies. It outlines how these two lines of inquiry can and should be read in an integrative manner. Major historical themes such as conversion to Islam, Islamization, religious violence, and the regulation of Muslim/non-Muslim ties are addressed and reframed by attending to the relatively hidden, yet highly meaningful, role that women played throughout this period. This book is about the history of Islam from the perspective of female social agents. It argues that irrespective of their religious affiliation, women possessed crucial means for affecting or hindering religious changes, not only in the form of religious conversion, but also in the adoption of practices and the delineation of communal boundaries. Its focus on the role and significance of female power in moments of religious change within family households offers a historical angle that has hitherto been relatively absent from modern scholarship. Rather than locating signs of female autonomy or authority in the political, intellectual, religious, or economic spheres, *Female Power and Religious Change in the Medieval Near East* is concerned with the capacity of women to affect religious communal affiliations thanks to their kinship ties.

Henry Bennet, Earl of Arlington, and his World Robin Eagles, Coleman A. Dennehy, 2020-07-14 This book offers the first major reassessment of the life and work of Sir Henry Bennet, earl of Arlington, for over a century. Arlington was one of Charles II's chief ministers and the book charts his early years through to the careers of his descendants, examining his political development as a courtier, diplomat, linguist and politician. Authored by a series of experts in the field, the book not only shines a light on his career, but also on Charles II's reign

as a whole, on the Cavalier court and on Restoration politics. Arlington was a significant player in international politics and this is reflected in the collection's treatment of his time abroad in the 1650s, his central role as an advisor and ambassador, and his influence in Ireland.

Converting Women Eliza F. Kent, 2004-04-01 With the emergence of Hindu nationalism, the conversion of Indians to Christianity has become a volatile issue, erupting in violence against converts and missionaries. At the height of British colonialism, however, conversion was a path to upward mobility for low-castes and untouchables, especially in the Tamil-speaking south of India. In this book, Eliza F. Kent takes a fresh look at these conversions, focusing especially on the experience of women converts and the ways in which conversion transformed gender roles and expectations. Kent argues that the creation of a new, respectable community identity was central to the conversion process for the agricultural laborers and artisans who embraced Protestant Christianity under British rule. At the same time, she shows, this new identity was informed as much by elite Sanskritic customs and ideologies as by Western Christian discourse. Stigmatized by the dominant castes for their ritually polluting occupations and relaxed rules governing kinship and marriage, low-caste converts sought to validate their new higher-status identity in part by the reform of gender relations. These reforms affected ideals of femininity and masculinity in the areas of marriage, domesticity, and dress. By the creation of a discourse of respectability, says Kent, Tamil Christians hoped to counter the cultural justifications for their social, economic, and sexual exploitation at the hands of high-caste landowners and village elites. Kent's focus on the interactions between Western women missionaries and the Indian Christian women not only adds depth to our understanding of colonial and patriarchal power dynamics, but to the intricacies of conversion itself. Posing an important challenge to normative notions of conversion as a privatized, individual moment in time, Kent's study takes into consideration the ways that public behavior, social status, and the transformation of everyday life inform religious conversion.

The Oxford Handbook of the Bible in Early Modern England, c. 1530-1700 Kevin Killeen, Helen Smith, Rachel Judith Willie, 2015-08-27 The Bible was, by any measure, the most important book in early modern England. It preoccupied the scholarship of the era, and suffused the idioms of literature and speech. Political ideas rode on its interpretation and deployed its terms. It was intricately related to the project of natural philosophy. And it was central to daily life at all levels of society from parliamentarian to preacher, from the 'boy that driveth the plough', famously invoked by Tyndale, to women across the social scale. It circulated in texts ranging from elaborate folios to cheap catechisms; it was mediated in numerous forms, as pictures, songs, and embroideries, and as proverbs, commonplaces, and quotations. Bringing together leading scholars from a range of fields, The Oxford Handbook of the Bible in Early Modern England, 1530-1700 explores how the scriptures served as a generative motor for ideas, and a resource for creative and political thought, as well as for domestic and devotional life. Sections tackle the knotty issues of translation, the rich range of early modern biblical scholarship, Bible dissemination and circulation, the changing political uses of the Bible, literary appropriations and responses, and the reception of the text across a range of contexts and media. Where existing scholarship focuses, typically,

on Tyndale and the King James Bible of 1611, The Oxford Handbook of the Bible in England, 1530-1700 goes further, tracing the vibrant and shifting landscape of biblical culture in the two centuries following the Reformation.

Converting Women Eliza F. Kent, 2004-04-01 With the emergence of Hindu nationalism, the conversion of Indians to Christianity has become a volatile issue, erupting in violence against converts and missionaries. At the height of British colonialism, however, conversion was a path to upward mobility for low-castes and untouchables, especially in the Tamil-speaking south of India. In this book, Eliza F. Kent takes a fresh look at these conversions, focusing especially on the experience of women converts and the ways in which conversion transformed gender roles and expectations. Kent argues that the creation of a new, respectable community identity was central to the conversion process for the agricultural laborers and artisans who embraced Protestant Christianity under British rule. At the same time, she shows, this new identity was informed as much by elite Sanskrit customs and ideologies as by Western Christian discourse. Stigmatized by the dominant castes for their ritually polluting occupations and relaxed rules governing kinship and marriage, low-caste converts sought to validate their new higher-status identity in part by the reform of gender relations. These reforms affected ideals of femininity and masculinity in the areas of marriage, domesticity, and dress. By the creation of a discourse of respectability, says Kent, Tamil Christians hoped to counter the cultural justifications for their social, economic, and sexual exploitation at the hands of high-caste landowners and village elites. Kent's focus on the interactions between Western women missionaries and the Indian Christian women not only adds depth to our understanding of colonial and patriarchal power dynamics, but to the intricacies of conversion itself. Posing an important challenge to normative notions of conversion as a privatized, individual moment in time, Kent's study takes into consideration the ways that public behavior, social status, and the transformation of everyday life inform religious conversion.

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